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PACIFIC SCHOOL
OF RELIGION

The AMERICAN FRIEND

May 20, 1954

Leonard Hall

Ground Is Broken at Quaker Hill

Norval E. Webb, as Clerk of the Five Years Meeting, spades up the first earth during the ground breaking service held April 24 at Quaker Hill, Richmond, Indiana. A crowd of Friends from every Yearly Meeting of the Five Years Meeting in the United States and Canada watched as representative Friends began the spade work that points to the actual building of the new Friends Central Offices. Norval Webb presided as Alvin T. Coate presented the historical background, Isaac E. Woodard talked about the Quaker Hill concept, Jesse O. Parshall gave a word from the Trustees, Ellen P. Robinson brought a message from the United Society of Friends Women, and Glenn Switzer (see page 161) spoke on behalf of the Building Committee and Quaker Men. A number of other Friends aided in turning earth. In the background behind the sign is the present Quaker Hill residence building.

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.
MWF

Correspondence

The Genius of Quakerism—and Africa

To the Editor:

There are many problems confronting the world today which are difficult, perplexing, and which appear, at times, to be insolvable. One would not be willing to believe, however, that Christianity does not offer a way out. The genius of Quakerism should make possible a significant contribution towards the solution of these problems. While it is cheering to note the service which Friends are rendering in this regard, we should concern ourselves with the question as to whether we are doing all that it is possible for us to do.

Kenya, East Africa, is one of the greatly troubled areas. Formerly, the people of the United States had very little knowledge of this Colony, but the hunting, study and photography of big game, and the outbreak of the vicious Mau Mau movement have caused Americans to become more conscious of Kenya Colony. More particularly to Friends, the report of the delegation sent to East Africa has strikingly called attention to the peculiar opportunities and urgent responsibilities for the Society of Friends, in connection with the work of the Friends Africa Mission and the East Africa Yearly Meeting.

Much has been written concerning the causes of the Mau Mau movement. Perhaps it can be stated as having been brought about as a result of the *attitude* of the Europeans (white people) towards the Africans. This attitude often assumes the innate superiority of the white man, and the inherent inferiority of the African. From this belief there have stemmed practices and discriminations which are very displeasing to those to whom they are directed. It is not possible to absolve those who participate in the Mau Mau uprising from blame, nor should it fail to be recognized that the Africans have profited greatly from aid given to them by Europeans, but when this has been said, it still remains impossible to think of a satisfactory end to the trouble unless a relationship prevails, different from that of the past.

Conditions in Kenya present an excellent opportunity for the manifestation of principles for which Friends stand. The East Africa Yearly Meeting, comprised of something like 20,000 Africans, is in a position to wield a calm and restraining influence over tendencies to resort to force and terrorism. Such an influence may well help to prevent the spread of the Mau Mau disturbance, as well as to help avert the formation of similar disorders in the future.

If African Friends are to make their maximum contribution towards influencing their fellow-countrymen to make known their aspirations in an orderly manner, they will need the help which can be given to them by workers from the older groups of Friends. Here is a wonderful opportunity for Christian workers, which will enable them to engage in a very worthwhile service, as well as a very satisfying one. Those who give material assistance to make such work possible are contributing an equally important service. Educationalists, medical personnel, artisans, agriculturists, and church workers are all needed. It is essential that educational work be carried on with a Christian bias. Medical work is greatly needed; much of the backwardness of the native people of Africa is due to disease. Better use of land will ease, to some extent, the growing discontent of the Africans in regard to insufficient land for their use. The teaching of trades will help to ameliorate poor living conditions. The organization of the people into religious groups will enable them to increase in spiritual stature, and will make possible the development of strong spiritual leaders.

Kenya Colony is a place where human relationships, on a thoroughly Christian relationship, are desperately needed. Rational attitudes of peoples towards one another, in conformity with love as manifested by Jesus Christ, will help to solve many, perhaps all, of the ills of the world. Christianity is a dynamic from the Divine source, operating in the lives of people, which should cause them to feel humble, and not to feel superior.

A. A. Bond

6823 Morgana Road N.
Jacksonville 11, Florida

A. A. Bond has been a missionary-physician of long standing and great respect in the Friends Africa Mission in Kenya, and we appreciate this word from him on the African situation, and our responsibility.

E.T.E.

* * * *

Indians and Africa

To the Editor:

In *The American Friend* of December 17 I see that my friend Errol Elliott, writing of his impressions of Kenya, says: "The Europeans report that there is a considerable attempt by Indians to influence Africans against Europeans. They are said to recruit the most promising African students and get them to India where they will be indoctrinated against Britain."

I am glad to assure Errol Elliott and your readers generally that this is a total distortion of the truth. It is the case that Africans are coming to Indian universities in considerable numbers, with scholarships offered by the Indian Goverment. Certainly it is the policy of the Indian Government to help Africans to fit themselves for freedom—as it is also the declared policy of the British Government to do this very same thing, and in both the Gold Coast and Nigeria political freedom seems to be very near. But as far as I know, there is no "anti-British indoctrination" or anything remotely resembling it, awaiting the Africans who come to India.

Twice during 1953 I attended A.F.S.C. student seminars in India which were

(Continued on page 162)

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ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry

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Editorials . . . .

Friends and Civil Rights

The Conference of Friends on Civil Rights, held April 2-4 at Scattergood School, West Branch, Iowa, is far enough past for general reaction to have been given among Friends generally.

The conference was about as representative as one of fifty Friends generally is when called together upon a specific subject. Whether it be on Civil Rights or some other topic, representatives are generally chosen because of their interest in the subject. What is produced in writing, whether on peace, temperance, evangelism or any other topic reflects the view of a given conference rather than, necessarily, that of the Society of Friends. If therefore certain points of view on Civil Rights are not accurate or even presented to the satisfaction of those not present, let them bestir themselves on the topic in their local Meetings.

From the point of view of this re-viewer, the Scattergood Conference on Civil Rights was a success. It was an occasion in which no one got his own way, but in which through compromise, and often through something better than compromise—group integration of thought—a statement of convictions and sense of direction was evolved. (The Query and Advices to Friends of this conference is printed in *The American Friend* for April 22.) While the conference could speak only for itself, participants tried to remember Friends who were not there and who hold diverse judgments on the state of civil rights in America today. The statement issued by the conference is entitled "Advices to Friends." From the beginning it was emphasized that the conference should address itself *to* Friends and not try to speak *for* them.

It was hoped by Friends attending the conference that their experiences together and the statement they issued would incite new interest in civil rights problems and that Meetings of Friends across America would undertake serious studies in this field. There is always a danger that our rights will be eaten away first of all through indifference and second, by our willingness that persons with whose opinions we disagree shall lose them.

The Tide Is In!

A year ago the Executive Council of the Five Years Meeting made plans for a greatly expanded meeting at the sessions of the Boards and the Council recently held April 19-26. The success of this plan was quite obvious as many Friends never before in attendance plus the regular members of the Boards convened for the sessions of the Executive Council.

Rarely in the history of the Five Years Meeting has there been more reason for encouragement. Here are some reasons for it:

• The women of the Five Years Meeting have been active for many years, especially in the work of missions and outreach. They have been an increasing strength to our total work.

• In recent years a men's movement rose from the local Meetings, found expression in several Yearly Meetings, and now is organized and working as a Five Years Meeting body known as Quaker Men. Their first service as a new body of men Friends was to raise funds for the new central office building at Richmond, Indiana. They could feel justly proud of their work as ground was broken for the building on April the 24th during the annual Board meetings. Soon the new structure will be under way—not merely as a monument to their efforts nor alone as an office building but as a symbol of the deep stirring life which impelled the men of the Five Years Meeting.

• The fresh impact of Africa on our life and work has been exceptionally strong. A new tide of interest is in and we must take it at the flood. We are all beginning to see afresh the oneness of our several servvices. We are all engaged in building the Church, whether in America or Africa, and we know that missions, rightly done, are evangelism, Christian education, peace and social concerns and all else that is required in making the Church strong. If African and other Friends need those services for their own upbuilding as churches on the field, then the Five Years Meeting to which they belong also needs them. In short we must lay and strengthen our broad foundations in the spirit of genuine churchmanship. Every service counts.

• That spirit has issued in a greater return during the past year for our United Services, despite the other appeals (or perhaps we should say *because* of them) for the new central office building, the special Africa Education Fund and other work. Special appeals and our regular services aid each other when rightly viewed.

• Beginning with the Evaluation Conference a year ago and continuing under a committee on reorganization through the year, the functions of the Five Years Meeting and an organization adequate to our needs have been under study. The Committee presented an outline of suggestions to the Executive Council, the chief of which was the possibility of a "three" years meeting (no name has been officially considered) instead of a Five Years Meeting.

Elsewhere in these pages is a review of a week of very significant meetings—a week that began and ended with high expectation from the Men's and Women's Conferences that were to follow soon at Whittier, California.

The April Board Meetings—New Life and Interest

The week of April 19-26 saw Friends from twelve Yearly Meetings gathered in Richmond, Indiana, to plan, discuss, worship and learn in all the phases of the work of the Five Years Meeting. A strong encouragement to Friends not officially on the Boards and Committees to join with appointed members and so bring fresh ideas and a wider representation to the sessions was met with a remarkable gathering of Friends, including several from great distances, and a consequent growth of spirit and unity in the meetings. The following notes lift out of the week's work a few high points, but do not attempt to indicate the range of activities in each Board.

The Board of Missions met with 32 members and approximately 50 visitors. Strong approval was given the appointment of two Friends families to the Friends Africa Mission: Herbert and Beatrice Kimball of Farmington Meeting (N. Y.) go to Africa to direct the Friends Bible Institute, and Fred and Inez Reeve (Fred has served as Director of Housing of Flanner House in Indianapolis) are appointed to serve as acting secretary of the Mission and superintendent of the rapidly growing building program. The unfilled places of personnel needed in Jamaica, Cuba and Africa were a source of concern to the Mission Board, however. A furlough change for missionaries from one year every five years to eight months every four years was decided upon. The Mission Board made plans to cooperate with the Board on Christian Education and the United Society of Friends Women on the production of mission curriculums for all age levels.

The Board on Christian Education, with 23 members and 30 visitors present, discussed the need for Friendly thought in the Christian Education curriculum for all age-groups, and gave much thought to curriculum study. It was decided that fall conferences of the Children, Youth, and Adult and Home Life Departments would be held jointly with opportunity for each department to make plans in separate sessions. Recognition of the need of vital program in the Adult and Home Life Department was given, and Margaret Terrell of Wilmington Yearly Meeting was named the new chairman of this department of our church's work.

The Board on Peace and Social Concerns, attended by 10 members and 17 visitors, made plans for an exploratory study with the Mission Board of the possibility of sending a young man to Africa to work with the staff and the Yearly Meeting in the development of an organized program of peace and social concerns. A Public Morals manual with dated program beginning in September and continuing through to a conference in the fall of 1955 has been prepared by the Board. James Renz, Temperance Secretary for the Church of the Brethren, shared his denomination's activities and plans in this field with the Board at this meeting.

The *Board on Evangelism* met jointly with the Committees on Stewardship and Ministerial Training, and asked Harold Tollefson to give time to the work of Ministerial Training and Ernest Lamb to continue as part time director of work in evangelism and church extension.

Other gatherings included meetings of the Fiduciary Corporation, the Board on Education and the Program Committee for the 1955 sessions of the Five Years Meeting; joint Board sessions for expression of concerns; and a greatly enjoyed Fellowship Dinner.

The *Executive Council* sessions were attended by 25 members, 11 staff members from the Central Office, and over 70 visitors. Reports were received from all Boards and Committees of the Five Years Meeting, and thoroughly discussed. Of chief interest in the sessions was the report of the Committee on Reorganization, and steps were taken to further the study of its recommendations. Changes in Five Years Meeting organization that were tentatively approved, subject to further study and the approval of the Five Years Meeting in session in October, 1955, were: the holding of sessions every three years to facilitate program and policy planning and to encourage wider participation; the holding of a more widely representative Executive Council meeting twice a year, with the place of meeting changed from Richmond for one meeting; the changing of the fiscal year to begin January 1; the separation of the positions of Editor of the American Friend and General Secretary of the Five Years Meeting.

Action taken by the Executive Council included approval of a Board organ, to be published by the Boards of Missions, Christian Education and Peace and Social Concerns, in the interests of promotion; approval of letters to be sent to the Governor of Kenya asking clemency for the African Friend now sentenced to death for the possession of two bullets, to Africa Yearly Meeting expressing fellowship and searching out channels of mutual sharing, to Douglas and Dorothy Steere for their continued help and concern in the Friends Africa Mission; and approval of a pamphlet outlining the work of the Five Years Meeting and giving the 1954-1955 budget to be published and distributed free at all Yearly Meeting sessions this summer.

Leonard Hall

Friends representing various activities of the Five Years Meeting pose together during the week of annual meetings: seated, left to right, Murray C. Johnson, Chairman Board on Evangelism; Norval E. Webb, Clerk of the Five Years Meeting; A. Ward Applegate, Chairman of Board of Missions. Standing, left to right, L. Glenn Switzer, Chairman of Building Committee; Samuel Levering, Chairman of Board on Peace and Social Concerns; Russell E. Rees, Chairman of Board on Christian Education; Dale V. Benton, Clerk of Nebraska Yearly Meeting, who represents the many visitors at the Board sessions.

"Lord, Teach Us to Pray!"

By David O. Stanfield

David Stanfield, pastor of Asheboro Friends Meeting in North Carolina, writes here of the need for prayer as the basis of our lives.

THE decline of prayer in our personal lives and in our meetings for worship is more serious than is generally recognized. It would probably be embarrassing for us to confess how frequently—or how rarely—we pray. The once general practice among Friends of daily family worship and prayer is almost absent from our homes. Few indeed are the members of our Meetings today who pray except when called upon or when the occasion demands it.

Making Prayer Normal

Many people assume that they are following an adequate prayer-life by reading the printed prayer in a devotional booklet, repeating a time-worn grace at meals—or maybe an empty pause of quiet—, and a mumbling word or two just before falling to sleep at night.

In our meetings for worship, prayer meetings and other gatherings, the absence of spontaneous prayer is also discomforting. When once there was such a moving of the Spirit in Friends' hearts that they often rose to their feet to pray, we have now slipped back into the less inspired custom of calling by name for someone to pray. Is this an indication that our faith in the presence and power of the Spirit has become weakened so that we are afraid God will not prompt someone to prayer? Does this mean we have taken upon ourselves the responsibility of being the prompter to prayer rather than allowing the Spirit to be the Prompter?

What a wonderful witness our meetings for worship could make to the nearness and power of the Lord if we should yield the leadership of our meetings to him in trusting confidence! How much more real and satisfying to the hungry soul it is to be in the fellowship of earnest worshippers whose sensitivity and response to divine leading bears fruit in prayer and witness filled with the Spirit's power!

We stand in much the same spot as did the disciples when they said, "Lord, teach us to pray." We stand embarrassed and lonely in making this request because we may have made the mistake of thinking that our religion of many words and sporadic service projects was sufficient. "Religion is primarily and at heart the personal meeting of the soul with God and conscious communion with him," wrote Rufus Jones.

Prayer Must Be Personal

We may have allowed prayer to become just an accessory to our busy lives because we have forgotten to think of God in *personal* terms. His almighty power, majesty and holiness, as contrasted with our weakness, may have seemed to put him far from us and the way we live. Let us remind ourselves that in addition to these great qualities he also is our Father, very much concerned over the behavior and growth of his children—even his erring children.

All along the ever-rolling stream of history men have prayed. In their moments of loneliness, desperation and fear, a struggling hope has arisen within their hearts that some Being beyond and greater than themselves cared for their plight. They courageously took the risk of flinging out their souls in prayer hopefully confident that there would be a satisfying response. Our souls are created with a yearning for companionship with God that can lead us naturally to him as the homing instinct draws the pigeon to its homenest.

We, too, on memorable occasions, though few and far between, have felt this inward, homing instinct drawing us near to God to express our great need or our abounding joy and thankfulness. Yet it need not be our destiny to have such an experience only once or twice in a life-time. Our religion, when taken seriously, should open to us repeated and continuing opportunities for this soul-restoring experience. So, we find ourselves joining in chorus with the request of the disciples, "Lord, teach us to pray."

In response to this request Jesus taught them what we now call the Lord's Prayer as a fitting example and pattern to follow as well as a beautiful expression of the faithful soul. This inspiring prayer has these four characteristics which can be useful in all prayer: It is brief; It is simple; It is daring; It is universal.

When hesitation and uncertainty seem to overpower our desire to pray—whether at home, at work, or in meeting—so that we are tempted to sigh in resignation, "Oh, I can't pray!" let us remember that even the honored example of Jesus' prayer calls for no eloquent or learned gifts.

Prayer With Sincerity

In a day when so many public prayers fall to the level of being an endless stream of words, often the brief prayer is the more powerful and helpful. Those Friends who were fortunate to attend the Oxford World Conference will recall vividly the effect of Barrow Cadbury's brief prayer in the midst of a torrent of tense words, "Oh Lord, we're in a fix, please help us."

No college or seminary education or memorized Biblical phrases are required for a prayer to "get through." Only a simple and undivided expression of sincerity—which is possible for all—is needed. When recalling his boyhood dawning of religious experiences, Rufus Jones wrote: "When I first began to think of God, I did not think of him as very far off. At meeting some of the Friends who prayed shouted loud and strong when they called upon him, but at home he always heard easily and he seemed to be there with us in the living silence. . . . We all joined together to listen for God and then one of us talked to him for the others."

Although we may be convinced that prayer can be brief and simple, we may still hesitate because we know too well what we are really like. Yet, let us dare to seek to enter God's presence, even though we be unclean; let our greater desire be to seek his help and fellowship rather than falter timidly and with the subtle sense of self-pride that we must "dress up" for the occasion by presenting a spotless outward appearance. Let us dare to ask for things — for his guiding light and cleansing power.

Prayer for All Men

In learning to pray we also need to be reminded to think of and pray for others. Let us not become so concerned for our own condition—weak as it may be—and our personal salvation that we become selfish in our praying. The scope of the Lord's Prayer is not limited to one man's condition before God, for it speaks of *Our* Father . . . , give *us* . . . , forgive *us* . . . , lead *us* . . . , deliver *us*. . . . It is poor prayer indeed that is exclusive; it will be empty, a dud.

"Lord, teach us to pray." The Lord's Prayer is only part of his answer to our request today. His teaching us is not confined to these ancient and helpful words; the Lord Christ can teach us in a fresh and living way even now as we humbly wait upon him in quiet worship for his guiding and loving Spirit. His present-day instruction can come to us at home, at play, in meeting. And as we learn and grow let us give expression to our experience by *praying!*

CHARLES LAMPMAN, ERIC CURTIS CONTRIBUTE TO BALTIMORE Y.M.

Having served Baltimore Yearly Meeting for a period of years, we feel it a special privilege to return to their sessions occasionally. This year was a most happy experience as we saw the growth of concern, the definite progress made and the increased attendance at the sessions. In this report, we shall omit reference to routine business and stress the trends and spirit of the sessions.

Visiting Friends are always a source of strength and inspiration to a Yearly Meeting. Among those in attendance at the Baltimore sessions were Homer and Mabel Coppock, Charles Lampman, Olaf Hanson, and Harold and Gladys Tollefson of Richmond, Eric Curtis of Earlham College, Clyde A. Milner of Guilford College, Lawrence Lindley of the Associated Executive Committee on Indian Affairs, Wilmer Cooper of the Friends Committee on National Legislation, Hurford Crosman of the American Friends Service Committee, and Allen White of the Friends World Committee.

Homer J. Coppock gave the two midday meditations for Homewood. Clyde A. Milner gave the annual Carey Memorial Lecture in which he stressed the basic Quaker tenet of the worth of the individual in an age of specialization, secularism, naturalism and humanism. His lecture was given to the two Baltimore Yearly Meetings in joint session at Homewood.

Eric Curtis, at a joint session at Stony Run, stressed a similar truth in his message on the wholeness of man in his relationship to God and his fellows. As a true scientist, he analyzed the difficulties facing us and offered personal identification with God and recognition of man as having potentials for such fellowship. His illustrative wit and warmth of personal conviction made an impression upon the Friends who gathered.

Charles Lampman, who recently accepted the leadership of our Mission Board, presented a forthright, illuminating portrayal of our responsibilities to those under our care on the fields, particularly in Africa. His portrayal gave Friends a deep sense of obligation and joy. He also spoke to the women about the Jordan and Africa fields. The Jordan work is of especial interest to Baltimore Friends, Julia White being a member of this Yearly Meeting.

Allen White gave a vivid picture of the worldwide work of Friends. He reported to the U.S.F.W. the work of the International Centers, which the women have been supporting during the year as a special project.

A panel of Young Friends replaced the customary speaker at their sessions. They gave moving expressions of their concerns, covering briefly the following: Visitation, simplicity, integrity in business, segregation, ministry.

A growing feature of the Yearly Meeting sessions was the Junior Yearly Meeting, a project of the joint Christian Education Committees.

For a quarter of a century the two Baltimore Yearly Meetings have grown toward one another in matters of mutual concern. One or more joint sessions were always a component part of the annual sessions. Since 1944 more active participation has been entered into on committees of mutual interest and more recently joint committees have been appointed for particular kinds of service. The formation of a united quarterly meeting comprising several united monthly meetings raises the question of more closely integrated work, if not ultimate union of the two Yearly Meetings. Continuous study and discussion is being developed covering all functions, outreach, obligations and affiliations, all of which requires careful and prayerful consideration by these Friends. There is no clear insight as to whether or when there may emerge a Yearly Meeting for all Baltimore Friends. Having shared in these studies and assisted in some of the joint work for a period of time, I would caution Friends not to be hasty in judgments or anticipations until all factors have had ample time for consideration by the membership of the two Baltimore Yearly Meetings.

Harold N. Tollefson

WILMINGTON FRIENDS PASS COLLEGE CHALLENGE

The campaign of Wilmington Yearly Meeting of Friends to raise $100,000 as their share of the $400,000 Kettering Challenge at Wilmington College has gone over the top by $3,000. The Challenge began in December when Charles F. Kettering of General Motors announced a personal gift of $100,000 if the college could raise another $300,000 by June 1. The community has launched a general campaign to raise $100,000; four outside firms have subscribed the second $100,000; and the Yearly Meeting has raised the third $100,000. If the goal is met one dormitory will be begun this summer.

The possibility of also constructing a new student center, with donations of student labor and student financial aid, is being considered by the College Trustees.

BIBLES FOR EVERY MAN

A Bible in every man's tongue—this goal, designed to give each man on earth a Bible which he can read in his native language, is so rapidly nearing its objective that it is difficult to realize that most of the progress in translations has been made in comparatively recent years, reports the American Bible Society.

Today, the Bible—or at least one Book—has been translated and published into 1,077 languages and dialects. This includes 200 whole Bible translations, 257 complete Testament translations, and 620 whole books.

Despite these amazing strides, there is still a long way to go for at least another 1,000 languages await translations. Five hundred years ago when Gutenberg completed the first printing of the Bible from movable type, only 33 translations existed. In 1804 the British & Foreign Bible Society, first of the great national Bible Societies, was founded, and, within a dozen years, the American Bible Society was organized on this side of the Atlantic. Since then, the number of translations has spiraled upward, increasing greatly in recent years.

Translators have been described as phonetician, lexicographer, grammarian, teacher and minister, all in one. Often it takes translators years to master a single language. Some mistakes inevitably occur, due to a translator's misunderstanding of idioms, sounds or grammar, and first translations occasionally have meanings which were not intended. One translator, working on an Eskimo dialect, found he had rendered "nation shall rise up against nation" by "a pair of snowshoes shall rise up against a pair of snowshoes," due to a difference in a single letter in a 17-letter word.

To help meet the current need, the United Bible Societies are now engaged in a two-fold project. It is 150 years since the British and Foreign Bible Society was launched, and the Jubilee is being celebrated throughout the world. A "World Good Will Book" of signatures of people who have made contributions of a single dollar or more to a special fund to make Scriptures available wherever needed is sponsored by the United Societies. To meet the goal of 13,000,000 Bibles to be distributed this year by the American Bible Society, it has adopted the largest budget in its history — over $4,000,000. The address of the American Bible Society is Bible House, 450 Park Ave., New York 22, N. Y.

JUNE 3
WHITTIER CONFERENCE ISSUE

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

They Built for Eternity, by Gustav-Adolf Gedat; translated by Roland Bainton; Abingdon-Cokesbury; 176 pages; $5.00.

This is a beautifully illustrated book. The reader is projected through time and space into the past. Ur of the Chaldees becomes real as we view the Ziggurat temple. Ancient Babylon is relived. The ruins of Luxor and Karnak, creations built for eternity, lie before us. The book's pages picture life as it was, and helps us to see vividly what happened to these ancient cultures. This work will enrich the Biblical student, the pastor, the historian—in fact, anyone who can appreciate what mankind has been able to accomplish.

Olaf Hanson

* * * *

The Prisoner's Friend—The Story of Elizabeth Fry, by Patrick Pringle; Roy Publishers; 143 pages; $2.50.

Young people of today will find much of themselves in the various teen-age excerpts from Betsy Gurney's diary, written in the seventeen nineties. Her complete frankness and soul searching win our hearts at once.

It is what follows Betsy's seventeenth year that sets her apart and overwhelms us all. Her life work of prison reform, which has influenced the entire world, was inspired and sustained by her Quaker faith.

Patrick Pringle has written an excellent book for young people and one which creates a desire to know more about Elizabeth Fry.

Elizabeth R. Warrick

* * * *

I March to My Own Drum, by Ercelle O'Brien Davis; Marshall Jones Company, Francestown, New Hampshire; 64 pages; $2.00.

This is not just another book of poems. Through its lines and stanzas it pulsates with the heartbeats of nature, near to whose heart the author has lived and drawn the emotions and lessons portrayed.

But there is more than nature's throbbings; there is the deep sentiment of a life that has tasted the full cup of human experience, and has triumphed. When the reader happens upon this: "In the air you cannot stamp your angry feet," he feels the pull to read and find the better solution to frustration. "The Sinner and the Sinned Against" will intrigue all who have felt some of the inequalities and injustices in modern society. The author is a Friend, a member of the Meeting at Plainfield, Indiana.

Milo S. Hinckle

A recent Pendle Hill pamphlet is *Puerto Rican Neighbor,* written by Roy Schuckman and based on a summer's experience in a Puerto Rican work-camp. Roy Schuckman's master's thesis at Haverford served as the basis for the pamphlet. The pamphlet is written from the viewpoint of a Puerto Rican jibaro (countryman), and is supplied with suggestions for work on Puerto Rican problems and a Bibliography. Roy Shuckman is now executive assistant to the Comptroller at Earlham College. The pamphlet, number 75 in the excellent Pendle Hill series, is available at 35c per copy.

* * * *

More Children's Worship in the Church School, by Jeanette Perkins Brown; Harpers; 250 pages; $3.00.

All leaders of children can receive help from this book. Those responsible for worship programs will find ways of actually creating genuine worship experiences for their boys and girls. For all Meeting libraries.

Olaf Hanson

POETRY CONTRIBUTORS

J. Lewis Schanbacher, 1811 S. Buckeye St., Kokomo, Ind.

Belle Chapman Morrill, 46 Vick Park B, Rochester 7, N. Y.

Cynthia Strathmann, 160 W. 11th St., Claremont, Calif.

SUNRISE SERENADE

As the first faint rays of light
Broke through the eastern wall of night,
I heard a robin singing.

But my heart was filled with gloom;
In it hope could find no room
Until this thought came ringing.

If that robin, wet and cold,
Can sing like that as dawns unfold,
What right have I complaining?

In my heart a lilting tune
Arose, then sunshine came, and soon
There were no clouds remaining.

J. Lewis Schanbacher

NEW SONG

No song of mine is this—such rhapsody
Could never be my making, yet it seems
To spring from some deep-hidden source in me.
Whence is this glad new song of songs that teems
With beauty I have never known before?
This song no human phrasing can express,
And yet not mine for hoarding? It must pour
Itself through me for others to possess.
At last I know this singing mystery—
The Lord of joy and glory sings through me.

Belle Chapman Morrill

KNOWLEDGE

To be a woman is to know
The acquiescence of the earth:
The patient wait for Spring's slow birth
After the seedtime's flame-and-gold;
To know that love makes green again
Bleak plains of being, and that rain
Quickens the flowers of the heart.
It is to know the valley's ease,
The mind's hilltop serenities;
Draw peace from streams, from winds that flow
Down snowy summits whence the soul
With dazzling freshness feeds the whole.

Cynthia Strathmann

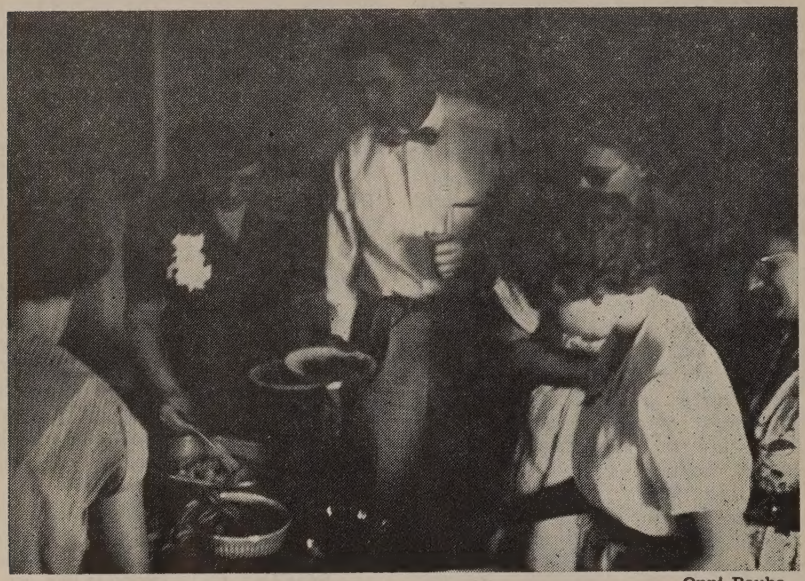
TRANSMUTATION

To travel with the speed of light
Is to shed mass for energy—
Miraculous velocity:
With all inertia's left behind
Matter goes faster than the wind,
Is hot, quick, bright.

To take the path of prayer to Light—
Shed self and seek divinity,
From every bond but love's set free—
Is to leave ego's weight behind:
The heart sees farther than the mind—
Is wise, deep, kind.

Cynthia Strathmann

A Letter From the Beesons



Onni Rauha

Proof, albeit a bit dark, that the Beesons have arrived in Africa. Here they are attending a welcome lunch, which was also a farewell for the Rothes and the Wineses, and the housewarming for the Lock's new house.

Wilbur and Miriam Beeson and their two sons arrived at the Friends Africa Mission on March 26. Before flying to Africa, they spoke to many Friends groups in this country. Shortly after their arrival, Dr. Horst Rothe and his wife Ingeborg went on furlough, first to Europe and then possibly to the United States. Friends will follow the news of both Africa Mission doctors, one whom they known well and one whom they have not yet met, with interest.

GREETINGS FROM EAST AFRICA!

AT last we are at our Friends Mission in Kisumu. May we thank you for your faithful prayers which were strangely felt all along our long journey here. Perhaps you would enjoy a short discussion of our itinerary.

March 15—10 a.m. We arrived in the great city of New York well rested after sleeping on the train. After arranging ourselves in a hotel, we set out to see as much of New York as possible. Our first stop was the spacious United Nations Building located on the shores of the East River. It is a 39-story building of glass and marble. All 60 participating countries donated their prize material to construct the building. An amazing thing was the public address system in the general assembly. One could hear by ear phone any one of the five major languages by pressing the respective button.

Next we ascended up into the Empire State Building, the tallest building in the world. Looking down we saw all of New York, the Statue of Liberty, the harbor, the airports, Wall Street and Manhattan. That evening Dr. Beeson spoke to the Missionary Committee of New York Yearly Meeting at the 20th St. Meetinghouse.

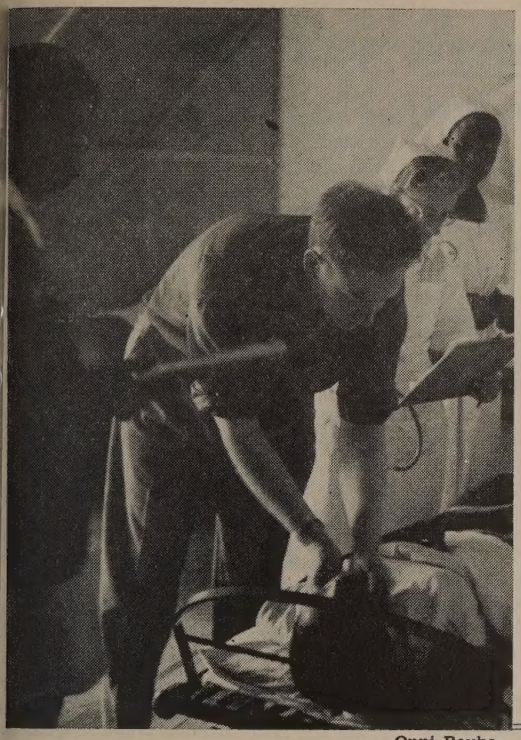
March 16—2 p.m. We are now ready to leave the International Airport via British Overseas Aircraft, a 70-passenger Constellation plane. The boys climbed on the plane like old time pilots. Our 4-year-old remarked, "I'll be closer to God now." Our trip across the Atlantic was the most tiring of all the flights. We traveled high, 20,000 feet above sea level. The temperature outside the plane was 25 degrees below zero. Arriving at Gander, Newfoundland, at 7 p.m. we climbed out to view a bitter cold country which has piles of snow. From Gander to Glasgow, Scotland, we experienced a rough flight. We viewed the hills of Ireland on St. Patrick's Day at 6 a.m. We arrived in London at 10:30 a.m. (This was 4 a.m. New York time.) We were met by Mrs. Irish Parker, the wife of a British Colonel, who took us to her beautiful English home where we were initiated into truly English customs. The boys even enjoyed tea served each morning in bed. While in London we visited Buckingham Palace, the House of Lords, the House of Commons, Clarence House and Westminster Abbey. We saw Friends House and visited many Quakers.

March 19—1 p.m. We left London via Sabena Airlines to go across the channel to the quaint town of Brussels, Belgium. We were greeted by Dr. and Mrs. Freeborn, old classmates from the States. The Belgian people were very friendly, although rather poor and impoverished. The highlights of Brussels included Waterloo, the site where Napoleon was defeated. The 14th century building placed right on the street was interesting.

March 22—9:30 a.m. We boarded the Air France plane destined to go to Rome. This was the most beautiful and exciting flight of all. We enjoyed seeing the city of Geneva, Switzerland, sandwiched between the Alps and Lake of Geneva. The Alps covered with glistening snow were a sight to behold. Soon we landed at Nice, France, where is located the famous French Riviera. The children begged to go swimming, but having no bathing suits, they just waded in the Mediterranean, trying to dodge the waves. Johnnie failed once and was soaked from the waist down. Being there five hours, we shopped and saw a French style show. Incidentally, I still like American styles and beauty. Going on, we landed in Rome at 7:30 p.m. After a night's rest, we started out to see two days of Rome. We were so confused with the language, but with smiles and groans we managed to get around. We saw the famous St. Peter's Cathedral where St. Peter is buried, a huge structure full of Mosaic art, confession booths, famous statues and treasures of all preceding Popes. Among our other sights to see was the mammoth amphitheater where the old gladiator fights were held. The catacombs were enough to make any Christian weep and renew his faith in the Almighty. There were many other historic places too numerous to mention.

March 24—4 p.m. We left the Rome airport enroute to Cairo, Egypt. As it soon grew dark, we could not see anything until sunrise in Khartoum, Sudan, Africa. Here at the airport the boys saw the first natives. Tim announced to one, "Hello, we're here to make you well." This was deeply true. The Nile river was large with miles of waste land on each shore. We then flew over Ernest Hemingway's old "stomping grounds," and arrived at Nairobi, the capital of Kenya, at 2 p.m.

One would be frightened by the barb wire entanglements and emergency police force. The Mau Mau movement is still a great problem.



Dr. Wilbur Beeson makes his first rounds at the Friends Hospital in Kaimosi. To the left is dresser Luhongo. To the right are Miss Morson, the nurse who replaced Grace Blackburn, (and who has since left) and the African nurse.

Onni Rauha

March 26—8:30 p.m. We left Nairobi to fly to Kisumu. Landing in Kisumu, we were greeted by many of the missionaries. The road from Kisumu to the mission was very rough and dusty. This is the dry, hot season and all are praying for greatly needed rain.

Our only mishap was bumping into a cow—no injury, just a healthy jolt. Getting onto the Mission Compound was most rewarding, for Europeans and Africans as well were so thrilled to see us. Everywhere we heard, "Miremba" (Peace be with you). Dr. Beeson already has gone to work in the hospital. Yesterday he spoke in the Sunday lawn service for the patients. Tomorrow he performs his first surgery.

We are truly grateful to God for a safe trip. Continue to pray for us and this needy field. There is much to do and many problems.

Until we talk to you again, "good-by and God bless you."

The Beesons—Wilbur, Miriam, Timmie and Johnnie

Leonard and Edith Wines are returning to the United States with their children in early June. They will not return to Africa, since they want to be with their children during the years they are securing advanced education. They will be succeeded in their work with the Friends Bible Institute by Herbert and Beatrice Kimball, who will leave for Africa near the first of September.

NEWS FROM BENJAMIN N'GAIRA

Benjamin N'Gaira, Clerk of East Africa Yearly Meeting, has traveled widely in the United States. The following are excerpts taken from a recent letter.

We plan to call our new paper "The East African Friend" ("Mulina Wa East Africa" in the vernacular.) We have appointed Fred Kamidi as temporary editor to get things started off. It will mostly be in our language (Luragoli) to begin with.

I was over at Kaimosi to see the families of Leonard Wines and Horst Rothe who are going away on furlough. I was so glad to meet the Beesons who had just arrived. Dr. Beeson is already hard at work. I met him in the X-Ray room getting some of his last explanations from Dr. Rothe.

Our ad hoc committee of 4 Africans and 4 missionaries convened in the European school house at Kaimosi the other day to hear reports of schools and to appoint a chairman in place of Dr. Rothe. Fred Kamidi was appointed.

One thing that is sad now is that the son of Andrew Agufwana (one of the earliest elders in the Vihiga Monthly Meeting) was found by police in possession of two bullets and has, according to the emergency regulations, been sentenced to death. The boy had no gun. The boy has stated that the bullets were a trick played on him by African constables who did not like him. That we cannot tell. The Mission F.A.M. is pleading for his life. Mr. Retherford has taken a letter to Nairobi to try to see the Governor and beg for mercy for the boy. The argument of those pleading is that since the boy had no gun and was found in his house sleeping and lived in an area where there is no trouble it is better not to kill him as trouble might start since people would be so indignant over the matter. The chances of success are extremely narrow. I do not know how many days the boy still has to live, neither do I know at the moment whether the father is appealing to the East African Supreme Court.

RECENT NEWS

Horst Rothe, the German Friend who is in charge of the Friends Africa Mission at Kaimosi, is now on furlough. He and Ingeborg Rothe and their three children visited in London, and then went to Germany. He attended the German Surgeon's Conference and is now doing post-graduate work in Berlin; at the end of June he will be the principal speaker at the annual meeting of the German Medical Missionary Society. The family will pay a short visit to Yugoslavia, his wife's home, before Horst Rothe is due in Geneva for consultation with the World Health Organization. They will fly to America in mid-August for a crowded six-weeks visit. Horst Rothe will return to Europe later before leaving again for Africa in November.

* * * *

Logan and Opal Smith and their two sons, Billie and Tommy, are now in the States for a vacation from their work in Jamaica, where Logan Smith has been serving as principal of the Friends Educational Council and superintendent of the Yearly Meeting. Accompanying them on their journey here was Sadie Vernon, Superintendent of Lyndale Home for Girls at Highgate. The Smiths and Sadie Vernon attended the annual meetings of the Board of Mission in April, and also visited the sessions of the Executive Council.

* * * *

Unofficial word has come that Alfayo Aguwana's sentence has changed, and that he is now in prison, but not under the death penalty.

* * * *

Zunilda Gonzalez, a Cuban girl who has studied in this country, has recently come to Richmond to serve as an office secretary for the Mission Board, working with Catharine Hughes. She is a Methodist, with an interest in Friends.

Quaker Men in Action .....

News of Organization and Activities of Friends Men. Edited by Merritt Murphy, Secretary, Quaker Men.

WESTERN MEN MEET

New views in natural color of the Friends mission field in Africa featured an enthusiastic mid-year meeting of Western Quaker Men at the West Newton Meetinghouse Mar. 9.

The pictures were shown by Charles Lampman, secretary of the American Friends Board of Missions, who had taken them on his recent trip to the African field. They were remarkably clear and gave a striking revelation of the natural beauty of Kenya Colony where the Friends mission is located as well as showing the life and activity of the people there.

Sharing in the interest of the evening was special music by Stanley Morris, a former professional musician who now is a student in Marion College preparing for Christian service.

There was an overflow attendance, both for the dinner and the meeting which followed. It was estimated there were almost 300 men and boys crowded into the auditorium for the program.

President Clayton Fields was in charge of the meeting and James Kellam gave the devotional lesson. It was announced that Western Yearly Meeting had an investment of $26,150 in Quaker Haven Camp and needed only $2,584.19 to finish its share of the Camp development program. Cash and pledges received that evening totaled $1004.

Honor Unit

A belated report reveals Wabash Quaker Men, Indiana Yearly Meeting, also qualified as an Honor Unit in 1953 by completing nine Christian service projects.

The Wabash men contributed to the Quaker Haven Meetinghouse project, to the Quaker Hill central office building project, sent representatives to the Yearly Meeting men's session, built a stone wall around a badly washed terrace on the church grounds, equipped and operated a nursery for infants during church services, repainted Sunday school rooms and tables, farmed about 90 acres in corn and soybeans on the shares at a net profit of over $2,000, contributed to American Friends Service Committee work, and purchased and erected directional road signs leading to the church.

1954 Charter Units

Additional groups of men joining hands with other Quaker Men all across the country in their program of Christian concern and service by obtaining Quaker Men Charters include:

Pasadena (California Y.M.), P. K. Cosand, Sec.

Goldsboro (North Carolina Y.M.), Frank Scott, Pres.

Wabash (Indiana Y.M.), Karl Elliott, Pres.

Muncie (Indiana Y.M.), Nick J. Jensma, Sec.

Winchester (Indiana Y.M.), Charles H. Gates, Sec.

Fathers and Sons Honored

Leesburg, O., Quaker Men (Wilmington Y.M.) held their second annual Father and Son banquet Apr. 7 with a capacity attendance of near one hundred men and boys.

A Quaker Men Certificate of Achievement for completing eight projects of Christian service in 1953 was presented President Rufus Huff by Merritt Murphy, Quaker Men national secretary, who also spoke on the topic, "A Standard For Christians."

Robert Shanks, program chairman, served as toastmaster and introduced guests. Lewis Savage, pastor, spoke briefly, as did Robert Moore, President of Westfield Quaker Men, Western Yearly Meeting, who was a guest.

Estes Harris reported on the Leesburg Quaker Men raspberry project, stating that the 600 plants set on a half-acre plot of ground were developing nicely.

Quaker Men in Action

Anderson men (Indiana Y.M.) held a corn bread and bean supper Mar. 5, after which a men's group was organized and the following officers elected: Geo. Williamson, pres.; Lowell Cochran, vice pres.; Albert E. Pike, sec.-tr.; Roy Bryan, program chr.; and Ralph T. Jones, project chr. Raymond McCracken of Little Ridge Meeting spoke on the aims of the Quaker Men program. . . . . .

Marshalltown Men's Brotherhood (Iowa Y.M.) met Mar. 1 with Lloyd Lamoreaux as chairman, Frank L. Davies as pianist and Ronald Eggleston as song leader. Will A. Lane, Jr., gave an address on "Brotherhood Unlimited." . . . . .

Portland Quarterly Meeting Quaker Men (Indiana Y.M.) held a corn bread and bean supper at Portland Meetinghouse Mar. 22 when plans for the coming year's activities were discussed. . . . .

Long Beach Men (California Y.M.) are sponsoring a film on narcotics, entitled "Drug Addiction," which has been shown throughout the state. At last report the film had been viewed in schools, churches and by civic organizations approximately sixty times, in cities from San Francisco to the border of Mexico. . . . .

Friendsville, Tenn., men (Wilmington Y.M.) are interested in starting a Quaker Men's unit and inquired recently for information and suggestions.

West Milton, O., Quaker Men (Indiana Y.M.) have completed their share on the central office building project and have launched a unique local project. Their meetinghouse is one of the few Friends churches in the world (may be the only one) with a steeple and a bell. They are planning to repair and paint the steeple and place flood lights on the church grounds so that the meetinghouse might be seen at night from all over the valley. . . . .

Denver, Colo., Quaker Men (Nebr. Y.M.) are sponsoring a weekly Quaker Hour over Denver radio station KLIR. The half-hour program is taped and presented from 8:30 to 9 a.m. every Sunday under Quaker direction. . . . .

Whittier, Calif., Quaker Men (Calif. Y.M.) heard challenging talks in their February meeting by Glenn Switzer, national president of Quaker Men, Donald Spitler, Supt. of California Y.M., and Oscar Marshburn, Clerk of California Y.M. and president of the Whittier Quaker Men, all aimed at raising the $2000 Whittier is short of its $4,000 pledge to the central office building project. Evidence of the force of the three talks was seen immediately when a line formed in front of President Marshburn to make donations, sign pledges and promise work on campaigning. Decision to convert Whittier Quaker Men meetings from "knife and fork and entertainment dinners" into meetings for work was made by the Board of Directors at a previous meeting with the thought that Friends would rather do for others than have things done for them, and that the way to make a group grow is to make it go. . . . .

Ministers travelling abroad this year by ship are urged to participate in the Passenger Ships Chaplaincy Services established recently by the National Council of Churches. Send pertinent information to the Joint Department of Evangelism, National Council, 297 Fourth Avenue, New York 10, N. Y.

The Sunday School Lesson

Prepared by Russell E. Rees

For June 13

Amos Denounces Intemperance

Amos 2:11-12, 4:1-2, 6:1-7

We have already been introduced to the rugged prophet from Tekoe, and have seen the forthright way in which he challenged the evils of society of his time. As the book of his prophecies now appears, it begins with the general indictments of the surrounding nations, coming at last to Israel and Judah. Always his judgments were given as the judgment of God, for Amos did not speak for himself, but for Jehovah.

Today three passages, without specific connection, are selected as illustrating his method and some of the evils he pointed out as being especially dangerous to the nation. First, says Amos, Jehovah did everything he could to safeguard the nation, sending prophets and Nazirites to be leaders and examples to the people. But far from listening to them, they have simply been dragged down to the level of common immorality.

The second passage is directed especially at the women, who, says Amos, have driven their husbands to more and more oppression of the poor, in order that they might live more luxuriously. In fact the great ease and luxury of the people of the Northern Kingdom was one of the worst irritations to this man from the south.

The third passage, taken from chapter VI, is directed at the ease and comfort of people, who purchased them at the expense of the poor people. This, he says, has always brought destruction upon the nations, as witness Calneh, Hamath and Gath. Luxury leads to idleness and idleness has always been a contributing cause of evil.

Although this is called a denunciation of intemperance, in fairness we must say that Amos is not primarily preaching a temperance sermon here. The Nazirites were, as the name suggests, separated or consecrated persons. They had taken certain vows which set them off from the average citizen. First they permitted no razor on their heads, and so were distinguishable by their long hair. Second, total abstinence from wine or other strong drink was part of the vow. And third, they vowed ceremonial purity, especially avoidance of contact with the dead.

Evidently number two was the troublesome one of the vows, at least it is the one most often pointed out as being violated. The charge of Amos is that they "gave the Nazirites wine to drink," causing them to fall away from their vows. In the following passages, Amos includes drunkenness as one of the accompaniments of luxury and idleness. When the women fell into the temptation to drink, Amos could scarcely find words to express his horror.

The problem of drink has become so great in this country that we will not be accused of overemphasis if we dwell for a part of the time on this particular evil. It is connected with almost every other evil, and they interlace at many points.

Rather than just condemn a thing which is obviously evil, can we offer constructive suggestions as to the way to handle the problem? On what basis do we condemn it, and how do we propose to handle it so that it will not undermine our national life?

Questions

1. What are the causes of the great increase in the consumption of liquor today? Do you think frustration, boredom, fear and a guilty conscience are part of the cause of drinking?

For June 20

Hosea Pleads With Israel

Hosea 6:1-11a

Hosea, the prophet of the Northern Kingdom, follows Amos by some fifteen or twenty years. It is difficult to date his work exactly, but if Amos' date was 760 B.C., Hosea's was probably about 745. This would put him during the very disturbed period following the fall of the house of Jehu. The whole life of the kingdom was unstable and evidently evils of many kinds flourished.

The text of the book of Hosea is very poor, and requires much imagination and scholarly study to translate. This is in contrast to the book of Amos, which is comparatively good. Notice in the Revised Standard Version the number of footnotes which read, Heb. uncertain. This has made work on the book difficult.

In still another contrast to Amos, Hosea speaks of God's loving care for Israel, while Amos spoke of his justice. Just how much of the Prophet's work is autobiography is still debated, but it is supposed that the story of his unfaithful wife, and Hosea's continuing love in spite of her infidelity, is actually the experience of the writer. If so, it was by the school of experience that he came to know the costly character of forgiveness and love.

At least it is sure that Hosea, perhaps for the first time, saw God as tempering his justice with tenderness and forgiveness. This is not incidental but central to his whole work. "He will heal," "He will bind us up," "He will revive us," "He will raise us up," "He will come to us as the showers" are all given as indications of the true nature of God in his care for the nation.

God is pictured as yearning over his people, seeing all their weaknesses, but loving them and hoping for their repentance and reform in spite of it all. "What shall I do with you" he says, "Your love is like a morning cloud."

Hosea also saw that Jehovah was more concerned for a change of life than for new and extravagant sacrifices. This is the beginning of a long opposition to the growth of the sacrificial system in the writings of the great prophets. What God does desire, says Hosea, is love and the "knowledge of God," a familiar phrase in the book. The evil doing grieves God far more than merely neglecting some sacrifice. And Hosea sees the evil practices as the evidence that the people do not properly regard Jehovah, their wrongdoing being the sign of failure to love and be faithful to Him.

For deep understanding of the heart of God, few passages in the Old Testament excel chapter 6, and chapter 11: "When Israel was a child, I loved him. . . . It was I who taught Ephraim to walk, I took them up in my arms." And again he hears God cry, "What shall I do with you. . . Your love is like a morning cloud, like the dew that goes early away." This approaches the words of Jesus in regard to God's great love for men.

This is the paradox of the Gospel. How can God be just and at the same time loving? In the slow ascent by which man has come to know and understand God, these two first steps are very important. Without them, it would have been almost impossible to come into the New Testament where John says that God so loved the world that he gave his Son that all who believed in him should have eternal life.

Questions

1. Friends have insisted that true religion was a religion of experience. What do they mean by it? Was Hosea's religion one of experience?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Friends interested in attending some of the open sessions of the world Council of Churches Assembly at Evanston, Illinois, August 15-30, should write before June 1 to Marie Ferguson, Evanston Meeting House, 1010 Greenleaf St., Evanston, Illinois. Tickets are fifty cents per session. A schedule for the Assembly appeared in this journal for March 25.

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Kenneth Eichenberger, Oregon Friend and former Superintendent of Iowa Yearly Meeting, together with his wife Geneva, plan to visit Alaska this summer. They have closed their book store in Spokane. Kenneth Eichenberger has been serving as supply pastor for a Free Methodist Church in Spokane during the past year.

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Rolla Foley, who spent seven years in Palestine as a music teacher, is the subject of "Look Applauds" in *Look* Magazine for May 4. The article commends his "one man foundation" for finding scholarships for Arab students in this country. He has aided 135 young Arabs in studying over here. He now is studying in music at Columbia University.

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Barrett Hollister of Antioch College has been appointed European director of the Leadership Conference sponsored by the American Friends Service Committee. He will be on leave from the College to direct the Conference, which in the past has been held in Clarens, Switzerland, on the theme, "The Changing Role of Diplomacy in an Interdependent World."

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A new Quarterly Meeting was created recently in California with the establishing of Long Beach Quarterly Meeting of Friends. Five Meetings, Alamitos, Bell, Long Beach, Midway City and Inglewood, formerly with either Pasadena or Whittier Quarterly Meetings, joined to form the new Quarterly Meeting, with a membership of 1005. Ashton Otis, chairman of the Permanent Board, presided at the initial session. Walter L. Deane is Clerk of the new Quarterly Meeting.

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Friends of the Phoenix, Arizona, Meeting with the help of an A.F.S.C. field worker in the Southwest Indian Program, recently sawed firewood for 12 elderly and handicapped residents of the nearby Fort McDowell Indian Reservation. On two Saturdays, the work team cut and sawed stovewood lengths and delivered them to the brush wickiups and small frame houses of the Indians selected by the tribal council. Two unexpected results were the donation of a grapefruit crop from a Phoenix woman who heard of the project, and the baking of cookies for an Indian party by the children of the Meeting.

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Milo C. Ross has been elected President of George Fox College at Newberg, Oregon. He will take office June 5. Milo Ross has been a pastor at Rosedale Meeting near Salem, at Greenleaf, Idaho and Seattle, Washington. He graduated from Portland Bible Institute, now Cascade College, and from Willamette University and has taken graduate study at the University of Oregon and Winona Lake School of Theology. He has been serving as radio minister on the staff of the "Quaker Hour," a weekly half-hour broadcast and is the author of *Outreach,* a book on church extension.

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Eric W. Johnson of the Paris Friends Center recently reported to the Friends World Committee on the fourth annual conference of the non-governmental organizations which have consultative status with UNESCO. The Friends World Committee is one of the 105 non-governmental organizations so related, and at this conference was included in the 11-member interim committee of the group. Through this contact, Friends have a voice in the varied work of UNESCO (United Nations Educational, Scientific and Cultural Oranization.)

* * * *

Frederick B. Tolles has been appointed to fill the Howard M. Jenkins Chair of Quaker History and Research at Swarthmore College. Frederick Tolles has been librarian of the Friends Historical Library at Swarthmore College, and since 1950 has been on leave of absence as a permanent research fellow of the Huntington Library in San Marino, California. In 1952 he was elected president of the Friends Historical Society in England. He is author of *Meeting House and Counting House* and the recent biography of an American Quaker, *George Logan of Philadelphia.*

Wilmer A. Cooper, associate secretary of the Friends Committee on National Legislation, reported recently that there has been a marked trend toward a reduction in capital punishment in recent years. Fewer executions (62) were carried out by civil authorities in the United States in 1953 than in any year for which records have been kept. He expressed concern, however, over the racial breakdown of the statistics. Of 3,281 civil executions in the last 25 years more than 56 per cent have been Negroes or members of other colored races. This disproportion will increase the distrust with which many religious groups look upon capital punishment, he said.

* * * *

When 850 students met in March as delegates to a Model United Nations at the University of California at Los Angeles, a model "Quaker Team" functioned in the same kind of relationship to the Model UN as the actual Quaker Team does to the United Nations in New York. Counsellor to the Quaker group was Richard C. Mills, Director of Friends Center in Los Angeles. The team consisted of Friends students at UCLA, two from Whittier College, one from Valley Junior College and a young interne on the AFSC staff in Pasadena. The team met for a series of weekly conferences at Friends Center prior to the Model UN session to discuss areas of concern. As with the Quaker team in New York, an important function of the Model team was to provide opportunity for the delegates to meet informally to discuss possible solutions to difficult problems. Here Friends Center was used as is Quaker House in New York. The Quaker Team plans to serve in the same role next year when the Model UN meets at San Francisco State College.

Conference on Friends Ministry

The Conference on Friends Ministry to be held at Quaker Hill, Richmond, Indiana, June 8-10, will open for registration at 1:30 on June 8. Sessions for students, for college department of religion representatives, and for Yearly Meeting committees on ministerial training are planned. A competent group of Friends leaders have been gathered by Herbert Huffman, Chairman, and Harold N. Tollefson, Registrar of the Conference. Interested Friends should write Harold Tollefson, 101 S. 8th St., Richmond, Indiana.

Friendly Fellowship

MOORESVILLE, INDIANA—A home visitation program at Mooresville has resulted in a marked increase in attendance, and at the April Monthly Meeting, thirty new members were received into membership. These were entirely young families and young people. They were publicly welcomed into membership during a morning meeting recently.

The Christian Education Committee planned a series of mid-week meetings in February devoted to the training of our Sunday School teachers and workers. Sound filmstrips were used, and a discussion at each session was led by Lorene Nantz, the instructor in the week-day religious education in the country, the local session of which is held at this church.

The March Monthly Meeting was devoted to a discussion of the questions concerned with "Friends and National Legislation." A committee headed by Philip Johnson, a state representative, invited in a group of Friends leaders from the Indiana area who served as a panel for the discussion. They included Paul Furnas and William Fuson of Earlham College, Will Reagan and Robert Godsey of the Richmond office of the A.F.S.C., Merton Scott of the Five Years Meeting Board on Peace and Social Concerns, Alvin T. Coate and Herbert Huffman of Indianapolis, Fred Reeve of Valley Mills, and Glenn Reece of Plainfield, Indiana. The discussion led to a better understanding of the work of the Friends Committee on National Legislation and the issues related to civil liberties.

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DES MOINES, IOWA — On Sunday, March 21, Friends in Des Moines appreciated hearing Errol T. Elliott of Richmond, Indiana, tell of his recent visit to Friend Missions in Africa and Jordan.

In April, Friends of Des Moines entertained the conscientious objectors who are doing alternative service in the Des Moines area. Some thirty young men and their wives were guests at a dinner and a program of music and colored slides. This was a gesture on the part of Des Moines Friends to extend sympathy and understanding to Quaker young men and those of other denominations who have taken this stand. Around 100 were present.

Charles Ball, President of William Penn College, was the speaker for the pre-Easter meetings held at First Friends Meetinghouse.

The Peace and Social Concerns Committee of the Meeting meets the fourth Sunday of each month following a carry-in dinner after the morning meeting for worship. The Annual Calendar prepared by the Friends Coordinating Committee for Peace is used. Such topics as the United Nations, Disarmament, Immigration, Brotherhood and Tariffs have been discussed with interest. The meeting is open to all concerned.

Minnie H. Zelliot

Scattergood students who helped with the Conference on Civil Liberties held recently at Scattergood School, West Branch, Iowa, are, left to right, Sidney Estis of Suffolk, Va.; Eleanor Hinshaw of Gonic, N.H., Pat Banzo of California, and Ann Winder of Ann Arbor, Michigan.

* * * *

WICHITA, KANSAS—Harold Walker, pastor of the University Friends Church, was the speaker during Religious Emphasis Week at Friends University, from April 5-9.

In the mission of friendship, over forty people spent three weeks in study with the pastor on visitation methods and techniques, and then spent three nights in visiting by teams of two over one hundred families with whom the church had had some contact in an effort to cultivate and strengthen their relationship with the church. As a result of this mission of friendship, forty-one were added to the membership of the Meeting, and those participating in this visitation spoke of the great inspiration and blessing which they received in the performance of this service.

Our pastor has just concluded a series of three picture sermons and each evening a famous painting was used as the theme and each one in attendance received a colored print of the painting. The whole service of music, scripture and message centered on the picture of the evening. There was a large attendance at these services and a number expressed a desire for a similar service next year. The three paintings were Plockhorst's Christ Blessing Little Children, Hoffman's Christ and the Rich Young Ruler, and Leonardo Da Vinci's The Last Supper.

Seventy-eight new members have been added to the meeting since the first of December and most of them were welcomed into the fellowship of the meeting of the Easter service.

Mabel Woodard

In the Larger Circle

The Executive Council of the Fellowship of Reconciliation recently sent a message to the 23 members of the crew of the Fukuryu Maru on whom radioactive ash fell during the hydrogen bomb test. The message expressed sorrow for the suffering which befell the fishermen and hope that the calamity would strengthen in the Japanese people the determination nonviolently to resist rearmament. The FOR also addressed a letter to the people of Japan telling of its efforts and hopes for the abandonment of weapons on the part of all peoples, and its belief that "it is the will of God that wars 'shall cease unto the end of the earth' and that all men shall dwell together in unity."

* * * *

E. Stanley Jones, well-known American missionary in India, said recently concerning India's recent debate on missionary activities in India, "There is talk in this country that they are going to forbid conversion. I suppose it is serious. If you say proselytism, I agree. But if you try to forbid conversion then I will write *finis* across your democracy. . . . Conversion is indispensable both in the East and in the West. You cannot do without it because conversion is a total awakening of the total life of a man."

L. Glenn Switzer, chairman of the Building Committee, hands the shovel to his wife, Ida Switzer, during the ground breaking ceremonies for the new Central Office Building at Richmond, Indiana.

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CORRESPONDENCE

(Continued from page 150)

attended by several African students (including two or three from Kenya) and I have also met African students in Delhi and had long talks with them. I am much impressed with the ability and maturity of those I have met, who are singularly—I would even say surprisingly—free from outward traces of bitterness. In the atmosphere of India they can speak very freely, and they are certainly anti-imperialistic, but I have not heard any of them express anti-British or anti-European sentiments. Owing to the way in which India achieved her freedom, there is a quite astonishing fund of good will for the British in India today and I think the African students are likely to learn from their experience in India two things: one, that Britain does keep her promises to give full freedom to "colonial" peoples; two, that freedom can be achieved without violence. So perhaps the Kenya Africans who come to India will return home deeply convinced that Mau Mau is altogether the wrong way. Some of them may have learned that the Gandhian way is better, and I heard one African say "What you Indians call the Gandhian way is what I should call the way of Jesus Christ."

Horace G. Alexander

Quaker Centre
24, Rajpur Road
Delhi, 8, India

It is encouraging to have the above word from Horace Alexander. How far the report of the editor may be true one cannot, out of short time travelling, assert, but there are conscientious Britons in Kenya who feel that there is evidence for the report that education of Africans in India is not always and wholly reconciling, to say the least. In any case, Horace Alexander's letter leaves us thankful for added light from one who knows India well. Horace Alexander is now in England, and will be at Pendle Hill, Wallingford, Pennsylvania, for a period beginning in September.

E.T.E.

* * * *

Appreciation Expressed

To the Editor:

May I add my appreciation to the many which you will receive for your editorial, "The White Man's Real Burden," (*The American Friend*, January 28). I have read and then re-read it several times with added interest and increasing recognition of its true merit.

Gervas A. Carey

Honolulu, Hawaii

* * * *

To the Editor:

I was glad of thy editorial, *The Quaker that ought to be* (March 11).

William Bacon Evans

Haverford, Pa.

* * * *

To the Editor:

Congratulations on "Quakers and Civil Liberties" (March 25).

Wilbur Kamp

Poplar Ridge, N. Y.

POSITION WANTED

Teaching position—September. Quaker college or school. Friend, aged 50, married. German Ph.D. (Wisconsin), holder of New York State Teachers Certificate (History, German). Also taught English and American Literature in College. 20 years college teaching experience in eastern and southern institutions. Some high school experience. Publications. Reply Box B, The American Friend.

BIRTHS

CHAPMAN—To Theoren and Donna offin Chapman, a daughter, Brenda ou, on April 19, at Bloomingdale, ıdiana.

NICHOLSON — To Christopher and elen Bowles Nicholson of Augusta, laine, twin sons, Richard Bedell and tephen Christopher on January 17.

ENGAGEMENT

SEXTON-FORBES—Lois Forbes, daughr of Don W. and Stella A. Forbes of aysville, Indiana, to John Sexton, son f Capt. and Mrs. Horatio C. Sexton of /ashington, D. C. They plan to be ıarried during the later part of June fter the manner of Friends under the oint care of the Stony Run and the omewood Friends Meetings in Balti- ıore.

MARRIAGES

CHANCE-HAYES—Dixie Hayes, daughr of Robert and Florence V. Hayes,) John R. Chance, Jr., son of John R. nd Christine H. Chance, at Friends leeting, Denair, California, on Febru- ry 13.

PIKE-LA SUER — Dorothy Jean La uer, daughter of Ellen La Suer of omona, California, to Ralph Edward ike, son of Albert and Jane Pike of nderson, Indiana, on April 6, at the irst Friends Church of Los Angeles, alifornia, Verl D. Lindley, their astor, officiating.

DEATHS

BOND—Pleasant Alma Bond, on Febıary 27, at Centerville, Ind. He was birthright Friend, joining the Centerille Meeting in 1909. He served the leeting faithfully and well, filling lmost every office through the years. e was especially gifted in prayer and ell versed in the Scriptures, never ring of service for the Lord.

EMRY—Harriet F. Emry, on April 11, ı Central City, Nebraska. Born Febıary 28, 1875, the daughter of David nd Amanda Talbert Emry, she spent ıe first eighteen years of her life near leasant Plain, Iowa. She attended the riends Academy there, and at seven- een began a life-long career as a eacher. She taught in Knox and Dixon ounties in Nebraska, and then moved, ith her family, to Central City, which emained her home for fifty years. She raduated from Nebraska Central Colege in 1902. Her teaching career was nterrupted for a period of several ears by the illness of her parents durıg which time she cared for them with nfailing devotion. She retired from eaching about ten years ago. Throughut her life she took an active part in arious church activities. She was a irthright Friend, and her high Chrisan ideals, understanding of children, nd unassuming helpfulness endeared er to friends and relatives. Surviving one brother, Alfred Emry, of Fullerın. Six brothers and five sisters preeded her in death.

MENDENHALL — Charles L. Mendenall, on February 18, at his home in the Fairfield Friends Community southwest of Indianapolis, Indiana, aged eighty-seven. Son of Layton and Sarah Reagan Mendenhall, he was a birthright member of Sheridan Monthly Meeting. He was graduated from Earlham College in 1892 after which he taught school in his home community. In 1897 he was married to Orpha Kellum soon after which he settled among Fairfield Friends. The stamp of firm Christian faith and conviction marked his many services as teacher, civic leader, state legislator, farmer and Friend. Orpha K. Mendenhall preceded him in death in 1936. One son, Harold, survives.

NEILL—Lester J. Neill, on September 22, 1953, at Denair, California, aged eighty-three. Born March 20, 1870, the only child of Dr. Morton and Mary Wilson Neill, he was a birthright member of the Friends Meeting at Butlerville, Ind. After the death of his father he and his mother spent much of his boyhood among relatives in Ohio. In 1882, after his graduation from Earlham College, he was married to Isabella Bewley. He was a merchant in Butlerville and Westfield, Ind., before moving to Denair in 1909. He had a long career of usefulness in Denair Meeting—Superintendent of Sunday School, treasurer and very able clerk. He had a wide outlook and took an active interest in all phases of church and civic life. At heart he was a part of every Friendly enterprise. His wife preceded him in 1950, after 56 years of married life. Their three children all reside in California—Clayton L. at Carmel, and Margaret Harmon and Roberta Lizama at Denair.

PAYNE—John L. (Dick) Payne, on April 12, at Winchester, Indiana, aged eighty-three. He ran a blacksmith shop in Winchester, where he was very well known, until he retired two years ago. He was a member of the Winchester Friends Meeting. Survivors are his wife, Dorothy; two daughters, Mrs. Louis Mendenhall of Winchester and Mrs. Gerald Alexander of Muncie, Ind.; one son, James of Aguadilla, Puerto Rico. Services in Winchester were under the care of Kenneth Pickering. Burial was in Fountain Park Cemetery.

WEED—Ella Cynthia Weed, on March 15, at Sandwich, New Hampshire. Ella Weed was born June 22, 1880. She graduated from Moses Brown School in Providence, R. I. in the class of 1898. She taught in the Sandwich public schools until her marriage to Chester A. Weed in 1905. She was a life-long member of the North Sandwich Friends Meeting. She is survived by her husband; two daughters, Martha E. Weed and Elizabeth W. Breed; two granddaughters, Judith C. and Linda M. Breed; and one sister, Alice N. Hoag.

Fiduciary Corporation of Friends

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LOCAL MEETING DIRECTORY

Albany, New York — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York — Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois — The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio — Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California — Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado — Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa — First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan — First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 10:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone TOwnsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting—unprogrammed meetings in homes; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida — Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri — Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana — Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California — Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada — Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y. — The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th St., New York City, from May 2 through September 26, each Sunday at 11:00 a.m.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona — Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk, 1221 E. Edgemont.

Portland, Oregon — First Friends Church, S.E. 35th Ave and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington — University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.: Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida — Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas — University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

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